Reports, knowing that he always has something interesting to tell and something beautiful to show. And this year again we are not disappointed. Here are recorded, and excellently illustrated, the surveys of a large number of sites of great archæological interest and æsthetic charm, chiefly temples of the Hoysaḷa period, among which we may mention, as particularly beautiful, the Gaṅgādharēśvara temple at Śivagaṅga (probably early twelfth century), the exquisitely carved Lakshmīnārayaṇa at Hosahoḷalu, the Brahmēśvara at Kikkēri (A.D. 1171), the Pañchaliṅga at Gōvindanhaḷḷi (middle of thirteenth century), the Jain *bastis* of Kambadahaḷḷi, the Saumyakēśava of Nāgamaṅgala, and the Mallikārjuna at Basarāḷ (A.D. 1235), a perfect little gem of the Hoysaḷa style. Several interesting epigraphical finds are also recorded, notably a grant referring itself to the reign of a Gaṅga king Vijaya-Kṛishṇavarman, son of Mādhavavarman; if this is authentic, it introduces a new complication into the knotty problem of the early Gaṅga history.

L. D. B.

VILLAGE FOLK TALES OF CEYLON. Collected and translated by H. PARKER, late of the Irrigation Department, Ceylon. 3 vols. London, 1910–14.

The indefatigable author of *Ancient Ceylon* (London, 1909) has presented us with a most valuable collection of village folk-tales, which he has gathered during his long stay in the island of Ceylon, principally in the north-central and north-western provinces. During the years 1878–80, when I was busy about my inscription work in these provinces, I spent many days in the company of Mr. Parker, who was then officer in the Irrigation Department. From sunrise to sunset he used to visit his tanks, and in the evening, when other people went to sleep, he sat up with the natives listening to their stories and copying them from their dictation. The result of this

work, which has been carried on during thirty years, lies now before us in the shape of three handsome volumes.

Mr. Parker has arranged his stories in two parts. In the first one are those told by members of the cultivating caste and village Vaeddas; in the second one those related of or by members of lower castes. The stories of the lower castes again are divided as follows: (1) stories of the potters, (2) stories of the tom-tom beaters, (3) stories of the washermen, (4) stories of the Durayās, (5) stories of the Rodiyās, (6) stories of the Kinnarās. Besides these stories of the northern and north-western provinces we have, in the third volume (pp. 193–407), a chapter containing stories of the western province of Ceylon and of Southern India.

A great number of these stories have parallels in the collections of tales belonging to the Continent of India, as the Pañcatantra, the Hitopadeça, the Kathāsaritsāgara, the Kathākoça, the Jātaka, etc. Mr. Parker has taken great trouble to append these parallels at the end of each tale and also those taken from the folk-tales of Tibet, the *Cinq cents contes et apologues tirés du Tripiṭaka Chinois* (Chavannes), the folklore of the Santal Parganas, the Chinese Nights entertainments (Fielde), the Arabian Nights, Reynard the Fox in Southern Africa (Dr. Bleek), etc. He has given no European variants, and in this he was perfectly right, as otherwise the book would have assumed double the size of what it is now.

Mr. Parker has paid great attention to the connexion which has existed between Ceylon and some parts of Central India (p. 37). He thinks that some of the stories may have been transmitted by immigrants from South India or even from the valley of the Ganges, and, in order to corroborate this opinion, he quotes passages from Niççanka Malla's and Sāhasa Malla's inscriptions at Polonnaruwa (p. 38). This holds good especially for tales of Indian animals as the lion, which has never existed in a wild state

in Ceylon. These tales may have originated in Kālinga or Magadha or Bengal, and may have passed to Kashmir on the one side and to Ceylon on the other.

At the end of the third volume (pp. 419 ff.) Mr. Parker gives the Sinhalese text of some of his stories. The idea was suggested to him by Professor Geiger of Erlangen, who believes that they will be of interest to philological students, retaining as they do some old grammatical forms which elsewhere have been abandoned. Mr. Parker points out some of these peculiar forms on the pages immediately preceding the Sinhalese texts (pp. 413–19), and I shall add a few remarks concerning these forms.

p. 413. A genitive form of nouns and pronouns in *ae* or *lae* is mentioned, which, according to Mr. Parker's statement, is not included in Guṇasekara's grammar. Now a genitive in *ae* (which is, properly speaking, the locative termination) occurs already in the Mahākalattaewa inscription belonging to the eleventh century. See my *Ancient Inscriptions in Ceylon* (London, 1882), pp. 10, 55, 77. With the termination *lae* we may compare the plurals in *lā* as *ayyālā*, the noblemen, *dūlā*, the daughters. See Geiger, *Literatur und Sprache der Sinhalesen* in Bühler's *Grundriss der indoarischen Philologie*, p. 58 f. Guṇasekara, p. 350, derives this *lā* from the Hindi *loga*, "people," but I cannot agree with him.

p. 415. Mr. Parker draws our attention to the irregularity in the indefinite forms of the termination of feminine nouns. Thus we have *gaeniyak* and *gaeniyek* in the feminine, but always *minihek* in the masculine. This irregularity occurs already in the inscriptions of the eleventh century (see my *Ancient Inscriptions in Ceylon*, p. 11). Geiger, l.l., p. 63, says that originally the termination of the masculines was *ek*, of the feminines and neuters *ak*, but that the confusion began very early. Thus in the Ummagga Jātaka we have *vaḍuvek* and *vaḍuvak*, "a carpenter." In the modern language the termination *ek*

is used for animated beings and the termination *ak* for inanimate, e.g. *minihek*, "a man," *anganek*, "a woman," *rukak*, "a tree," *gayak*, "a house."

p. 415. Mr. Parker deals with the postposition *atin* = Skt. *hastena*, which means "of" or "from". This word is occasionally mentioned, but not explained in Guṇasekara's grammar, p. 80. The oldest passages where this word occurs are the slab inscriptions of Kassapa V at Anurādhapura (*Epigraphia Zeylanica*, vol. i, No. 4), line 38, and the inscription on the pillar near Mineri tank (*Ancient Inscriptions in Ceylon*, No. 123), A 47, 53, B 46. Both inscriptions belong to the tenth century.

One of the most interesting stories in the whole collection is No. 188, vol. iii, pp. 38–40: "The Time of Scholars." It is the story of a certain *Dikpiṭiya*, most probably a native of *Dippiṭigama*, a village in the north-western province. In close connexion with this is No. 204, vol. iii, pp. 112–14: "How a girl took gruel." Mr. Parker compares these stories with the questions and answers asked and given by Mahosadha and Amarā in the Jātaka No. 546 (vol. vi, pp. 364 ff.), and Ralston, *Tibetan Tales*, p. 134. He might have also mentioned the story of Mahaushadha and Amarā in the Mahāvastu, ii, pp. 83 ff., which is very closely connected with the Jātaka, as pointed out by A. Barth in *Journal des Savants*, 1899, p. 626. Senart, in his edition of the Mahāvastu, ii, p. 512, compares only the Sūcijātaka (Jāt. iii, pp. 281 ff.) and the Story of the Nobleman who became a Needlemaker in Beal's *Romantic History of the Buddha*, p. 93, which forms the second part of the legend as given in the Mahāvastu (ii, 87–9). Unfortunately the readings in the Mahāvastu are very corrupt, and it is not possible to make out the sense of every stanza.

I shall mention here a few other stories of particular interest:—

1. Parker, ii, 23: "Concerning a Royal Prince and

a Princess." Mr. Parker compares the Vaṭṭakajātaka (Jāt. i, 212–14) and several stories from the Kathāsaritsāgara and other collections. He might also have mentioned the Vartakāpotajātaka in Jātakamālā, No. xvi, and Cariyāpiṭaka, iii, 9.

2. Parker, iii, 94–8: "The Wicked Stepmother." Parker compares the Jātakas No. 120 (i, 437) and 472 (iv, 192). This is the story of Joseph and the wife of Potiphar or of Phædra and Hippolytus, and is common in various forms in India. The introductory story of both Jātakas, No. 120 as well as No. 472, is that of the nun Ciñcā, who falsely declared that she had become pregnant by the Buddha. It occurs also in the commentary to Dhammapada, verse 176 (ap. Fausböll, pp. 338 ff.) and in the Apadāna (Actes du dixième çongrès international des Orientalistes, ii, 166 f.). The corresponding story in the texts of the Northern Buddhists is that about Abhiya (Mahāvastu, i, 35–45). This Abhiya had falsely accused Nanda, the disciple of the Buddha Sarvābhibhū, of incontinence committed with the daughter of the merchant Uttiya. Afterwards, regretting this bad action, he went to the Buddha Sarvābhibhū and confessed his fault. Sarvābhibhū accepts his confession and promises him that he will one day become a Buddha at Kapilavastu under the name of Çākyamuni. The daughter of the merchant Uttiya, however, cannot forgive him his false accusation. In order to revenge herself she threatens to persecute him with similar accusations during all the subsequent births that he will have to pass before reaching the bodhi.

The development of the story of Ciñcā is very dramatic. We learn from the introductory story to Jātaka 472 and from the Chinese version of Hiuen-Thsang (Rémusat, *Foĕ Kouĕ Ki*, p. 183 f.) that she fastened about her belly pieces of wood in a bundle in order to show that she was pregnant, and in this shape reviled the Buddha in the midst of the assembly. Just at that moment Sakka's

throne became hot. He determined to clear up this matter, and came thither with four gods in his company. The gods took on themselves the shape of mice, and all at once gnawed through the cords that bound the bundle of wood, which fell down at her feet. The earth yawned, Ciñcā fell to the lowest hell, and there was born again. Hiuen Thsang tells us in the description of his voyage that he has seen the cleft in which Ciñcā disappeared.

Another version of the same story is the Sundarikāya vatthu. It is to be found in the commentary to Dhammapada, verse 306, but is not given *in extenso* by Fausböll, p. 394. Leon Feer, who has published a translation of this story in the *Journal Asiatique* for 1897, believes that it is the older of the two versions, as it omits the bundle of wood and the intervention of Indra, and I agree with him on this point.

3. Vol. i, p. 145, draws our attention to the Ayogharajātaka (No. 510, Fausböll, iv, 491 ff.), where an iron house is built where a king's son is confined for sixteen years in order to preserve him from a female yakā who had carried off two children born previously. He might have compared also the Sanskrit version of the story in Jātakamālā, No. xxxii, and Cariyāpiṭaka, iii, 3.

There are many more interesting stories in Parker's book, but I will confine myself to the above-mentioned, and once more congratulate the author for the good and solid work he has given us in these volumes.

E. MÜLLER.

BERNE, *January, 1916.*

KEIGWIN'S REBELLION (1683–4). An Episode in the History of Bombay. By RAY and OLIVER STRACHEY. Oxford Historical and Literary Studies, No. 6. Clarendon Press, 1916.

The authors of this book have made much research of books and records to give in it a full and true account